

that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these items and the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs.

This notice has been sent to officials of the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, and the Office of Hawaiian Affairs. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these objects should contact Janet Ness, Registrar, Bernice Pauahi Bishop Museum, 1525 Bernice Street, Honolulu, HI 96817; telephone: (805) 848-4105 before November 10, 1997. Repatriation of these objects to Hui Malama I Na Kupuna O Hawai'i Nei on behalf of Hawai'i Island Burial Council may begin after that date if no additional claimants come forward.

Dated: October 2, 1997.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains From O'ahu County, HI in the Control of the United States Fish and Wildlife Service, Honolulu, HI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains from O'ahu County, HI in the control of the United States Fish and Wildlife Service, Honolulu, HI.

A detailed assessment of the human remains was made by U.S. Fish and Wildlife and Bishop Museum professional staff, in consultation with representatives of Hui Malama I Na Kupuna O Hawai'i Nei

In 1923 and 1924, human remains representing a minimum of seven individuals were recovered from the Hawaiian Islands known as Nihoa and Necker by members of the Tanager Expeditions who were collecting a wide variety of scientific specimens for the Bishop Museum. No known individuals were identified. No associated funerary objects are present.

Based on material culture and radiocarbon dates, the islands of Nihoa and Necker were occupied by Native Hawaiian people between 1000-1500 A.D. Oral tradition and archeological research indicates Native Hawaiian people occupied the islands of Nihoa and Necker during this period.

Consultation evidence presented by representatives of Hui Malama I Na Kupuna O Hawai'i Nei identifies the islands of Nihoa and Necker as within the precontact territory of Native Hawaiian people.

Based on the above mentioned information, officials of the U.S. Fish and Wildlife Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of seven individuals of Native American ancestry. Officials of the U.S. Fish and Wildlife Service have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and Hui Malama I Na Kupuna O Hawai'i Nei.

This notice has been sent to officials of Hui Malama I Na Kupuna O Hawai'i Nei, Office of Hawaiian Affairs, and the Kauai/Nihoa Island Burial Council. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Jerry Leinecke, Project Leader, Hawaiian and Pacific Islands National Wildlife Refuge Complex, P.O. Box 50167, Honolulu, HI 96850; telephone: (808) 541-1201, fax (808) 541-1216, before November 10, 1997. Repatriation of the human remains to Hui Malama I Na Kupuna O Hawai'i Nei may begin after that date if no additional claimants come forward. Dated: October 2, 1997.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Peabody Essex Museum, Salem, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Peabody Essex Museum which meets the definition of "unassociated funerary objects" under Section 2 of the Act.

The three cultural items are a tapa shroud, and two tapa samples. The tapa shroud is comprised of two sheets of black tapa and three sheets of undyed tapa secured along one edge with tapa stitches. The first tapa sample consists of a square sheet with watermarks and brown dye on one side. The second tapa sample consists of a rectangular fragment with watermarks and black dye on one side.

Between 1823 and 1855, the tapa shroud was collected by Stephen Reynolds. In 1917, SW. Phillips purchased the Reynolds collection from a Mr. Wilmarth and donated it to the Peabody Essex Museum.

In 1921, Bishop Museum records indicate that a piece of tapa may have been donated by Robert VanDeusen of Kinderhook, NY. The first tapa sample was cut from this piece of tapa and was acquired by Marcia Brown Bishop prior to 1938. The Peabody Essex Museum purchased this tapa sample as part of the Marcia Brown Bishop collection in 1966.

In 1929, tapa from a burial cave at Kohala, HI was received by the Bishop Museum as part of an exchange with Ted T. Dranga. The second tapa sample was cut from the burial cave tapa in the collections of the Bishop Museum and obtained by Marcia Brown Bishop prior to 1938. In 1966, the Peabody Essex Museum purchased this tapa sample from Ms. Bishop.

Consultation with representatives of Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawai'i, and the Office of Hawaiian Affairs indicates these items were very likely used as burial tapa and made specifically for that purpose.

Officials of the Peabody Essex Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), these three cultural items are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Peabody Essex Museum have also determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these items and Hui Malama I Na Kupuna O Hawai'i